

LANGUAGE

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According to Professor A. N. Samoilovich, the well-known Russian Turcologist,¹ Yakut is an independent subgroup of the northeastern division of the Turkic stock. As compared with other Turkic languages Yakut reveals considerable deviation from the general type of Turkic dialects. Consequently, it may be surmised that the Yakut Turks separated from the other Turkic peoples in very remote times, after which even their language developed quite independently and uninfluenced by other Turkic languages. This resulted in a difference between Yakut and the other Turkic languages so great that the prominent Turcologist, the late academician, W. W. Radloff, contended that the Yakut were not of Turkic origin, but may have become Turkicized within relatively recent times.² The characteristic peculiarities of the Yakut language he states, do not bear witness to their remote separation from other Turks; on the contrary, they show rather that the Yakut are only a Turkicized tribe of non-Turkic origin.³ But Radloff's opinion can hardly be accepted, because the characteristic peculiarities of Yakut reveal many archaic traits. For example, the partial case, or genetive distributive, is formed by suffixes *īa*, *da*, *la*, *na*, and others; for instance, *uta* (from *u*, water) *asal*, bring water, meaning, some water. It corresponds to the Orkhon, *subda*, of the water. The Yakut ending, *tar*, for the conditional mood, corresponds to the suffix *sar* of the Uigur and Orkhon languages. These two suffixes are sufficient to show that the Yakut language has preserved grammatical forms which were observed in other Turkic languages from the seventh to the ninth centuries of our era.

I wish to sketch the Yakut grammar briefly, following mainly the new grammar of S. V. Yastremsky, who kindly sent me a copy of his manuscript, which has been presented to the Russian Academy of Sciences in Leningrad and which will be published in the near future by the Academy.

THE HARMONY OF VOWELS

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The harmony of vowels in Yakut resembles the harmony of vowels in Kara-Kirghiz and the Altaian Turkic dialects. It consists in the assimilation of all the vowels of a word to the vowel of the first syllable. Two rules are observed: first, all Yakut words consist of syllables having exclusively laryngeal or palatal vowels; second, a syllable containing a

¹Samoilovich, A. N., *Some Additions to the Classification of Turkic Languages*. Petrograd, 1922 (In Russian). 8, 13.

²Radloff, *ibid.*, 51.

³Radloff, *ibid.*, 52.

"The language of the Yakutes, which is largely spoken by the Russians who live among them, is one of the principal means by which we are led to assume their Turkish origin, for Latham says their speech is intelligible at Constantinople, and their traditions (for literature they have none) bespeak a southern origin. [305]

Here are some Yakute words compared with Turkish:--

<u>English.</u>	<u>Yakute.</u>	<u>Turk.</u>	<u>English.</u>	<u>Yakute.</u>	<u>Turk.</u>
Yes	<u>Sittee</u>	<u>Evet</u>	One	<u>Bare</u>	<u>Bir</u>
No	<u>Socht</u>	<u>Yokh</u>	Two	<u>Akee</u>	<u>Eekée</u>
Well	<u>Outchigey</u>	<u>Peky, Aee</u>	Three	<u>Oose</u>	<u>Ootch</u>
Bad	<u>Thoosahane</u>	<u>Fené</u>	Four	<u>Terte</u>	<u>Dort</u>
Bread	<u>Astobitt</u>	<u>Ek-mek</u>	Five	<u>Baiss</u>	<u>Besh</u>
Water	<u>On</u>	<u>Soo</u>	Six	<u>Alta</u>	<u>Altee</u>
Beef	<u>Augauss</u>	<u>Seyir</u>	Seven	<u>Sett</u>	<u>Yedee</u>
Horse	<u>Att</u>	<u>Att</u>	Eight	<u>Agaouss</u>	<u>Autuz</u>
Road	<u>Coll</u>	<u>Yol</u>	Nine	<u>Togouss</u>	<u>Tokuz</u>
Man	<u>Kissi</u>	<u>Kissi, Adami</u>	Ten	<u>Owni</u>	<u>On</u>
Woman	<u>Faiktorr</u>	<u>Aorat</u>	Eleven	<u>Onordoubis</u>	<u>On-bir</u>
Tree	<u>Marss</u>		Twelve	<u>Okorduchi</u>	<u>On-eekee</u>
Rain	<u>Samirr</u>	<u>Yaghmoor</u>	Twenty	<u>Surbia</u>	<u>Igirme"</u>

12: Galitzin-- 144 N-2
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(no date), 1853

Yakut

"The Yacoutes among themselves are known by the name of Sokha. It is believed that they are of Tartar origin, which fact is confirmed by the similarity of the tongues, as well as by a great number of usages common both to the Yacoutes and to the Tartars. They live partly in that region of Siberia, the centre of which is the town of Yakoutska, and partly also in the different districts of the Yeniseisk's government. Their stature is middling, their complexion swarthy, and their hair black."

13: Sarytschew--9

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(1795-90) 1806

Yakut

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"The Jakuts are probably descended from an ancient race of Tartars not yet converted to Mahometanism. This appears evident from a similarity of their features, their mode of life, and still more their language, which approaches so nealy [sic] to the Tartar dialect, that one of my attendants, who was a Tartar, understood most of what they said without any difficulty."

16: Great Britain Admiralty --163 G-3 (no date) 1920

Yakut

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"The Yakuts belong to the Turkic branch of the Ural-Altaic stock, and their language presents close resemblances to that of the Turks. There is a Yakut grammar by Boethlingk (published in 1851)."

"Many of the Yakutian words, written from the lips of this man, [RCH: an old Yakut at Delgeisk] showed no essential agreement with the equivalent terms of the Sabaikalian Buraets, as given by Mitlèyev. On the other hand, I remarked in the yurts here many remarkable resemblances to the manners of the Ostyaks on the Obi. Thus the fire-place, the most important part of all northern dwellings, is constructed by both tribes after the same idea, for it consists here, as on the Obi, of a wicker frame plastered over with clay. The only difference is in the position of the apparatus, for the back of the fire-place is placed by the Ostyaks close to the wall of the house, whereas the Yakuts always leave room for a man to pass between their fire-place and the wall. The flue is therefore perpendicular in the yurts on the Obi, whereas in those of the Yakuts here they lean backwards, at an angle of 30°, so as to form a continuation of the burning logs, which are placed in a similarly oblique position, resting below on the bottom of the fire-place, and above, on the mouth of the flue. This deviation from the Ostyak mode of construction is evidently advantageous, for here, the moment the fire is kindled, a strong and audible [265] draught is perceptible, with a bright flame; but in the yurts on the Obi there is more frequently pungent smoke with a dull fire."

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"It cannot by any means be maintained, that the Yakuts have received the better part of their civilization, at some time or other, from Mongolian neighbours; their names for the Deity, for iron, and the other metals, (excepting the tin of the Buraets,) for their fishing gear, &c. are all pure Turkish. They call the intoxicating and distilled drinks made from milk, by the same names as the Turkish Tatars. The Yakutian term aruigui, which is the name for brandy, common to all the Turks, from which also is derived our European word arrak, is used also, indeed, by the Buraets [302] and some other Mongolian tribes; but yet it seems to be, in its origin, the property of the Turkish race, with whom it does not stand isolated, but in connexion with the names of other kindred objects. This is the case with the Yakuts, with whom the word aruigui, or milk brandy, is a modification of, or derived from, arui, cow-butter."

"The Yakuts occupy a territory, about twice the size of France, in the middle Lena basin. Their language bears a close relationship to that of other Turkish or Tatar stock; it being even said that the Yakut of the Lena and the Osmanli of Constantinople could without much difficulty understand one another. With a great talent for trade, the Yakut gets the better not only of the Tunguses, whose reindeer he often owns and whose furs he claims in advance, but also of the Cossacks. He is energetic and diligent when obliged to work or if faced with an alluring opportunity. Thus the Yakuts have increased largely in numbers, and the young Russians are glad to take wives from among their women."

"A Yakut's features and the expression of his countenance partake much more of the Tartar than of the Mongol race. His language also bears a strong affinity to that of the Tartars of Baraba, and he calls himself Saga, a name differing so little from Sagay, the name of the Barabinsky horde, that there is every reason to believe him descended from that people, [15] although dissimilar to them in some other respects, perhaps owing to a long separation, and the having intermixed with other tribes. As to the number of words of Mongol, Buretta, and Tongusee, found in their language, it proves nothing more than that they have either lived in the neighbourhood of, or intermixed with, those nations."

000 tribes,—such as the Gilyak, Kamchadal, Koryak, Chukchee, and Yukaghir,—which were studied by the Jesup North Pacific Expedition, were found to have a culture identical in many
 101 respects with that of the North American tribes. The Yakut,
 197 however, though at present living in the extreme northeast of
 177 Siberia, are a typical representative of the culture of the nomadic horse and cattle breeding Turkish tribes of Central Asia. In spite of their present isolation from the other branches of the Turkish race, and their probable mixture with Mongols, Tungus, and others, the Yakut, in the course of their migrations, have preserved one of the oldest and purest dialects of the language spoken by the Kirghis, the Altaic tribes, the Siberian and European Tartars, and other Turkish peoples. In tracing the meaning of some Yakut words, I am indebted to my friend Mr. Edward Pekarski, the well-known authority on the Yakut language, for his assistance.

162 While none of the other tribes of the extreme northeast of
 178 Asia are numerous,—each being composed of but a few thousands or even hundreds, and those often spread over large districts,—the Yakut, next to the Buryat (of whom there are about two hundred and seventy thousand), are the most numerous tribe of eastern Siberia, numbering some two hundred and fifty thousand. Regardless of the unfavorable conditions of life in their present territory, they are increasing numerically, and are showing capacity for higher material culture and intellectual progress.

174 According to some indications, the Yakut were separated from the other Turkish tribes of the steppes of central Asia and southern Siberia, and driven to the northeast by the Mongol hordes, at the time of the invasion of the conqueror Chinghis Khan. By the valley of Lena River they reached the country of their present abode, in their turn driving farther to the north and to the mountains, or assimilating, the ancient residents of the country,—the Tungus and Yukaghir. The Yakut brought to the far northeast of Siberia, not only their Turkish language, but also the whole of the comparatively high culture of Central-Asiatic horsemen, brought with them horses and cattle, introduced silver, iron, and copper work, the fashion in

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"They preserve vague traditions of a social organization under a ruler called the Tuiguin or Tygyn, the greatest of whom was one Omoghou, called Bai, the Wealthy. His descendants people the east side of the Lena; [152] his daughter married a man named Ellé, and their descendants are on the west side. The language is clearly a member of the Turanian group, and the connection with Tartar and Turkish can be easily noted. It is not harmonious, the dominant sound being the guttural vowel."

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"The Yakouts are robust, and in general large. They resemble the Tartars in the cast of their features, and there is said also to be a great similarity in the idioms of these two people; I can only affirm that the Yakouts are very abrupt in their manner of speaking, and do not connect their words."

There is less known about Yakut history than about Buryat history. We only know in general that the Yakuts had their originary domiciles in southern regions; but there is no indication as to where this area is to be sought, and in what time the migration has to be put. The usual assumption is that the Yakuts left the Baikal lake area in the Mongolic era, i. e., in the 13th century, to go northward. There are, however, reasons against this hypotheses, especially the fact that there is not tradition on Gengis-khan among the Yakuts, unlike e. g., the Northern Buryats. That the Yakuts come from southern regions cannot be doubted. Aside from the numerous Yakut sagas on their migration, it may also be concluded from their ornamental art. The 'ram horn' ornament has so far especially aroused the interest of occasional investigators, though Yakut art includes other much more surprising elements, which will be more fully treated by this writer in a paper to be published before long. The question cannot here be insisted upon. -- That the Yakuts are a mixed people, is clear from their vocabulary [10], which includes 32.5% Turkish, 25.9% Mongolic and 41% non-Turkish and non-Mongolic elements. The Yakuts are probably a partly Mongolized Turkish tribe, which had been pushed northward in early times.

T /116 cont./

122 of them and would have given a lot to be out of this romantic
133 region as quickly as possible and into the most disconsolate
136 one in the world, the tundra of the far north, beyond the timber
Y line.

122 On July 31 we met the Jakuten /Yakut/ Ssemjón, the former
123 traveling companion of our Tungus guide, who was just in the
T process of looking for reindeer that had strayed away. Hailed
Y by his friend Nikolai, he immediately came on board and for
• [197] the first time we now heard the sound of the Jakut language,
which certainly did not make a favorable impression on us
after the very melodious sounding Tungus language. Since his
tschum /choom/ and his family were supposed to be only a short
distance farther downstream, we set out again in his company.
Soon he pointed to a willow thicket where his dwelling was sup-
posed to be, and he and Nikolai tried to attract the attention
of the occupants by calls -- but in vain. Even after we had
landed in the vicinity and the Jakute, along with Nikolai, was
sent off to seek the family, their search remained fruitless.
Only a boy, a younger brother of Ssemjón, appeared; the
women seemed to have run away out of fear of us, or at least
it was put this way to us.

Since the place was not suitable for a camp, we went on a
few versts farther and as usual had our tschum put up on the bank
of the river, but several arshins above the water level. It had
been raining for a few hours and we were glad to get under cover,
because the rain was constantly increasing. During the night
/117/ it grew worse and continued, though with interruptions,
throughout the next day. We were thus forced to stay, and
Czekanowsky utilized the time to ask the Jakuten /Yakut/ about
Y the region. It turned out that he lived on the Kónamka, a
[131] river that can hardly be found on any map other than Chitrow's
small one. Nevertheless, it is supposed to be one of the two
main sources of the Anábara, or, as it is called here, the
T Anábar, which is noted on all maps, albeit in very different
823] locations. Nikolai, too, drew various maps of the Olenék and
its tributaries. At first he had also tried to show the location

/256 cont./

000 A further scientific curiosity is the so-called Schérigin shaft, famous for Middendorff's temperature measurements, by means of which the enormous depth of the ice floor was established scientifically.

T
122 For making my magnetic observations, /257/ the governor was
123 kind enough to clear completely the very large reception room of the club, and in particular even had the large metal chandelier taken down. Our young Tungus, Sseliphón, was following me with the instruments and suddenly, with a loud cry, stopped in the middle of the room. On the main wall hung a very well painted lifesize portrait of the emperor; my explanation that it was the emperor dumbfounded him even more; he made countless bows and could finally be convinced only with the greatest difficulty, after he had put his hand behind the picture several times, as children often do with mirrors, that it was merely a picture and not His Majesty in person.

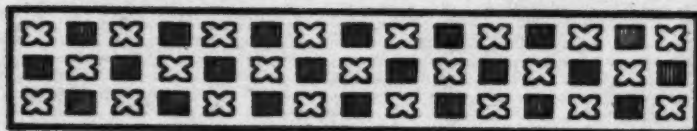
Y
● 197 We would have liked to take with us as mementos some
326 of the work of the Jakuten /Yakut/. Like most Turkish tribes -- the Jakut language is so similar to Turkish that Turks cast adrift here are said to make themselves understood very easily -- the Jakuten excel in iron work. We were also shown some ornaments very artistically made out of silver and iron, quite similar to the Caucasian work, but unfortunately they were not for sale. The
Y
321 Jakuten are also very artistic at works carved out of fossil ivory,
177 although they are said to show little power of invention in doing it, but, on the other hand, copy perfectly. We bought a few paper knives which were obviously made from European models -- the handle was formed by a hand holding a cornucopia; we were also shown very pretty little openwork boxes made from Chinese patterns, but most particularly beautiful was a pair of large combs such as are used by the Russian clergy to arrange their hair, which is worn as long as possible. Bishop Dionýssij asked me to take these as a gift to his friend, the rector of the divinity school in Irkutsk. They showed three bishop's /258/ miters on an openwork background with the most elegant arabesques.

/260 cont./

122 point of departure of both this and the Tunguska expedition. We hurried so fast that we did not even take the time to make an excursion from the station of Nochtuisk to the nearby so-called residences of the local gold-washings. That is, this is the name given to the central points in which the officials of the gold washings live, where all the supplies are stored, and where possibly even the owners of the mines, if they /261/ /illustration appears here/ deign to visit them, might stop. The greatest luxury prevails here, even according to European conceptions, along with unlimited hospitality. I still recall with pleasure the exceedingly gracious reception given us upon our return from the Tunguska expedition in Jenisseisk /Yeniseisk/ at the home of the wealthy gold-washer v. Basilewsky, where I also had the pleasure of greeting the chief administrator, Mr. R. v. Pfeiffer, a former fellow-student, who was living here with his wife and children in a house furnished with the greatest comfort.

• [197] After we had crossed, on December 23 in the station of Sherbinsk /Zherbinsk/, the boundary of the province of Yakutsk, at which the Yakut language also ceases as though chopped off, we entered Bānschtschikowa on the morning of December 28, where we were received like old friends by the entire Dmítrejew family and were able to devote a few days entirely to nursing our very weakened health. Our friendly hosts tirelessly exerted themselves to get us anything that might please us; we even had to go into their supply chamber in order to choose our wine. The most expensive wines of every possible kind lay stored there solely for strangers, for our simple hosts hardly drank them at all and could not even distinguish the kinds; in view of the many connections with the neighboring gold washings, however, strangers with more pampered palates than we poor scorbutic travelers had often turned in here. A short time before even the governor of Irkutsk had called here and with all his rank was received with the appropriate honors.

439 Besides all their other many business activities, the
122 Dmítrejew brothers also carry on a very considerable fur trade, especially in squirrel skins, since the skins from the /262/ neighboring Oljókminsk district are distinguished among all the



THE DOLGANS

A. A. POPOV

General Information

- 101 The Dolgans comprise the basic population of the Taymyr National Okrug. At the present time the Dolgans speak a particular dialect of the Yakut language. They stem from groups of different origin. The nucleus of the Dolgans was made up of 4 clan groups of Tungusic origin—the Dolgans, Edzhens, Karyntuos and Dongots.

The Dolgans call themselves Dolgaan. This name, which is the name of one of the clan groups, was extended to cover all Dolgans in the 19th century, although, many of them still called themselves until recently by the name of the group to which they belonged. Hence they previously did not have any common name for themselves. In the Noril'sk region some Dolgans called themselves *tya kisits* (which means "man of the forest" in Yakut) or *tege* (meaning "tribe" or "people" in Evenk). The Dolgans sometimes used the name Tungus but distinguished themselves from the local Evenks in the Taymyr and the Evenk National Okrugs. They do not consider themselves Yakuts and are ethnologically distinct from the latter.

261 The number of Dolgans was 1224 in 1897, and 1445 in 1926-27. From the beginning of the 20th century, in addition to the "true" Dolgans, this nationality also included other Yakutized groups (so-called tundra peasants and local Evenks) as well as some of the Yakuts living in the same region. In actual fact the entire indigenous population of the Avamskiy and Khatangskiy Rayons, with the exception of the Nganasans and the Evenks living south of the Kheta River and its sources, and the entire indigenous population of the Noril'sk-Pyasina Rural Soviet of the Dudinskiy Rayon in the Taymyr National Okrug can be considered Dolgans. Small groups of Dolgans also live on the Yenisey in the Dudinskiy and Ust'-Yeniseyskiy Rayons.

614 Before the Revolution the Dolgans formed the following administrative "clans" headed by clan elders or "princelings": Dolgan-Yenisey (Dolgan proper), Dolgan-Tungus (Dongot), Zhigan-Tungus (Edzhen) and Boganid-Tungus (Karyntuos). The Yakuts who merged with the Dolgans formed the Lower Tundra "Clan" Administration, and to some extent became part of the Betu (Chordu) and other naslegs.

197 The Dolgan language is a dialect of Yakut and contains Evenk words. The closeness of the Dolgan dialect to the Yakut language decreases as we move from east to west.

175 According to Russian sources, in the 17th century the territory settled by the present-day Dolgans was occupied by ancestors of the Nganasans.

101 The above-mentioned groups, which later formed the core of the Dolgan people, lived at that time in regions comparatively far removed from the Taymyr: the Dolgan group occupied regions near the mouth of the Vilyuy